# *The Khuṭba al-yatīmīya*

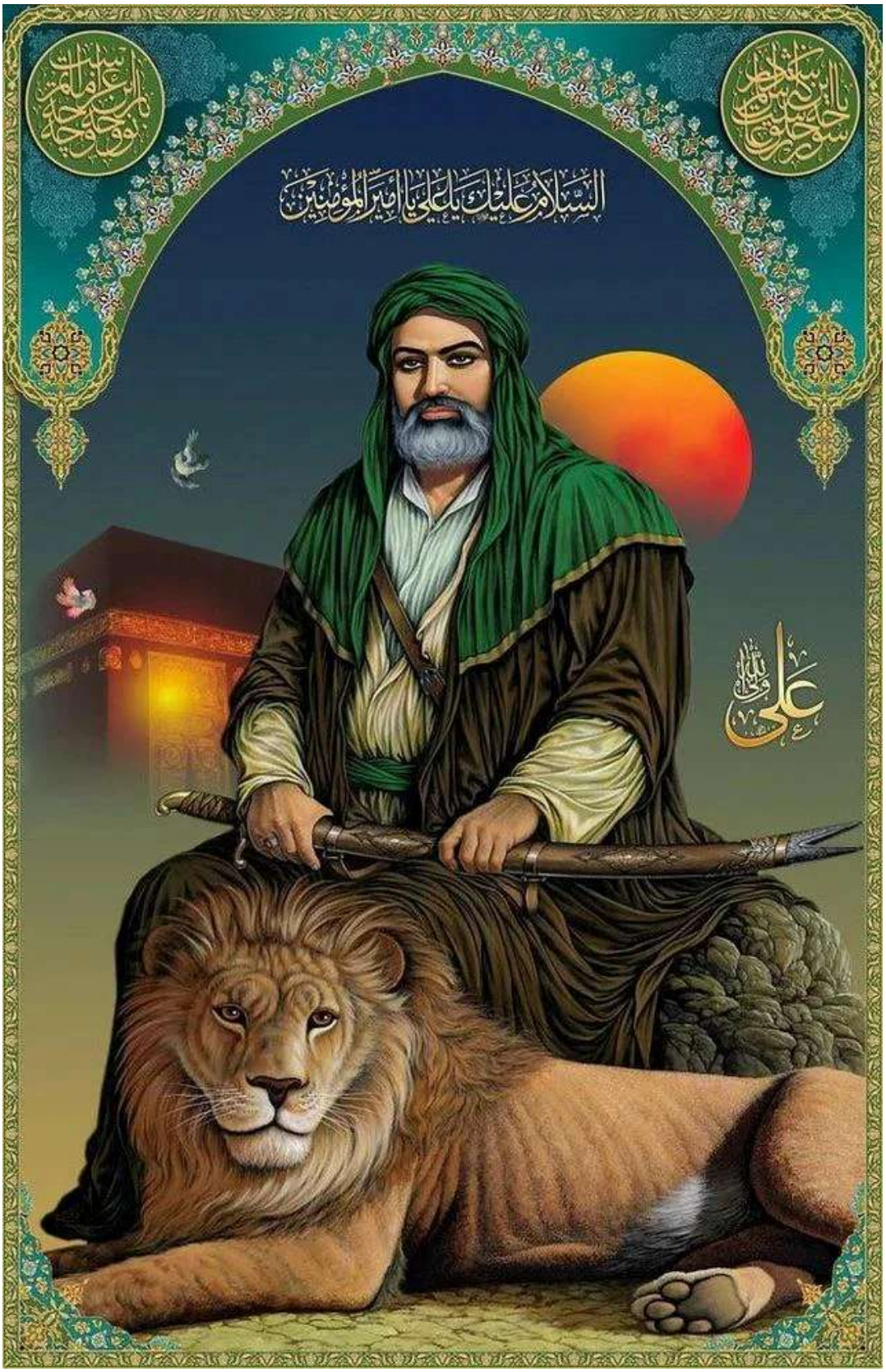
(“the Orphan Sermon”)

of ʿAlī (ع)

Translated

By

Wahid Azal


السلام عليك يا علي يا أمير المؤمنين
علي ولي الله

# Translator's Introduction

The sermon attributed to the Fist Imām ʿAlī ibn Abī Ṭālib (d. 661) (ع)—often circulated under the title *al-khuṭba al-yatīmīya* (**The Orphan Sermon**) and transmitted in later Shīʿī *adab* and *ḥadīth* compilations while also echoing passages preserved in *Nahj al-Balāgha*—belongs to the most radical register of early Islamic apophatic theology. It is not a discourse about God in the ordinary sense; it is a sustained demolition of the very conditions under which discourse about the Divine could be thought possible. Its governing intuition is that the Real (*al-ḥaqq*) can only be safeguarded by a relentless subtraction of all categories derived from the world of origination (*ḥudūth*): time, place, causality, composition, relation, predication, and even the operations of intellect and imagination themselves. What remains is not a conceptual residue but a horizon of absolute transcendence (*tanzīh*) that simultaneously grounds and undoes all knowing.

The sermon proceeds by a rigorously structured *via negativa*. It begins with a cosmological sweep—enumerating the entire field of created contraries (life/death, motion/rest, benefit/harm)—only to bind them collectively to origination and contingency. From there it establishes a cascading logic: whatever is composite is delimited; whatever is delimited is describable; whatever is describable is dependent; whatever is dependent is originated. Each ontological predicate becomes a trap, and the trap is sprung by showing that its very intelligibility presupposes finitude. The cumulative effect is not merely theological but epistemological: the sermon disqualifies not only anthropomorphism but also the more refined abstractions of philosophical theology. Intellect (*ʿaql*), imagination (*wahm*), and discursive inference (istidlāl) are all exposed as instruments whose reach terminates precisely where the Real begins.

A distinctive feature of this sermon is its metalinguistic awareness. It does not simply deny attributes; it interrogates the grammar that makes attributive predication possible. The repeated dismantling of interrogatives—*kayfa* (how), *ayna* (where), *matā* (when), *limā* (why)—reveals a deep insight: language is indexed to created modalities, and thus every attempt to apply it univocally to the Divine is already a misplacement. Even the formula *hūwa hūwa* ("It is It") is reinterpreted as an indicative gesture (*ṣifat istidlāl*), not a disclosure (*kashf*). In other words, the sermon anticipates a philosophy of language in which theological speech is acknowledged as necessarily indirect, symbolic, and asymptotic.

At the same time, the *khuṭba* is not a simple negationism. It articulates a subtle dialectic between transcendence (*tanzīh*) and self-disclosure (*tajallī*). The Real is said to be "*in things without indwelling and other than things without separation*," a formulation that refuses both immanence in the crude sense and absolute externality. Creation functions as *āyāt*—signs whose very contingency points beyond themselves—so that the Divine is known "*by other than It*," yet never contained in that by which It is known. This produces a paradoxical

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epistemology: knowledge of God is necessary, foundational, and inescapable, yet never direct, never exhaustive, and never convertible into possession. The sermon thus situates itself at the juncture where ontology, epistemology, and semiotics converge.

In its Shīʿī reception, the discourse also carries an initiatic dimension. The insistence that true knowledge requires the guidance of intellect illuminated by Divine Light, and the warning against the perils of *tashbīh* (assimilationism), situate the text within a pedagogy of *tawḥīd* that is as much spiritual as it is doctrinal. The Imām here speaks not merely as a theologian but as the locus of a hermeneutic authority: the one who can both articulate and guard the boundary between legitimate indication and illicit reification. Later authors—such as Ibn Abī Jumhūr (d. 1505), Fayḍ Kāshānī (d. 1680), al-Aḥsāʾī (d. 1826) and the Bāb (d. 1850)—recognized in such sermons a template for integrating scriptural revelation, philosophical reasoning, and gnostic insight into a single, disciplined vision of Divine Unity.

Read in a broader intellectual history, this khuṭba stands as a foundational text for the development of Islamic negative theology and metaphysics. Its themes reverberate in the works of the Imāmī theologians, the Illuminationists, and the Akbarian school alike. Yet its voice remains singular: austere, uncompromising, and architectonic. It does not merely assert that "*there is nothing like unto It*" (**Qurʾān 42:11**); it unfolds, with relentless precision, what that assertion entails when taken with absolute seriousness. In doing so, it transforms theology from a catalogue of attributes into an exacting discipline of *un-knowing*—where the perfection of knowledge lies precisely in the recognition of its own limit.

The current translation and text of **The Orphan Sermon** (*khuṭba yaṭīmīya*) below is based on that found in the collection entitled *majmūʿat rasāʾil*, no. 755, the National Library of Iran, Tehran (nd.) As in the past, in English translation we refer to the Divinity with the capitalized 'It' and only use the gendered pronouns 'She' or 'He' when we are referring to the level of a divine theophany's human *locus*. Transliterations are *italicized* and put inside parentheses. Here we will be using the standard Cairo numbering for the **Qurʾān**, with **Q.** indicating it.

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# Translation

## The Orphan Sermon (*khuṭba yaṭīmīya*) attributed to Imām ʿAlī ibn Abī Ṭālib (peace be upon Him)

Praise be unto God—a praise drawn (*mughtarif*) from the seas of Its Glory (*majdihi*), with the tongue of laudation (*lisān al-thanāʾ*) in gratitude and with the remembrance of Its beneficences (*ālāʾ*) in recollection—It Who created death and life, good and evil, benefit and harm, stillness and motion, spirits and bodies, remembrance and forgetfulness, and bound all of that to the state of origination (*ḥāl al-ḥadath*), for primordiality (al-qidam) belongs to It alone.

For that whose subsistence is by life, death nullifies it; that whose manifestation is by body, accident (*ʿaraḍ*) adheres to it; that whose cohesion is by instrument (*ādah*), its powers restrain it; that which is gathered by a time is dispersed by a time; and that whose existence precedes non-existence—its name is Creator (*al-khāliq*), exalted is Its Majesty.

That which is sustained by another is touched by necessity; that which is divisible by parts is encompassed by its form; that to which description clings, its limit (*ḥadd*) is its attribute; that which has extension, its measure defines it; that which is adorned partakes of adornment; that which is qualified is accompanied by incapacity; that which form befalls is apprehended by intellect; that which imaginative conjecture (*wahm*) seizes is pursued by figuration (*taṣwīr*); that which dwells in a space is absent from another space; that which relies upon something stands in need of it.

That which has a body has weight; that which rests moves; that which moves rests; that which remembers by remembrance forgets; that which speaks by letters is compelled; that which begins by thought is preoccupied; that which acts by consultation is deficient. So blessed is God beyond all that we have mentioned of Its creation, far removed from them is Its Essence.

Glory be to the One Whom directions (*jihāt*) do not contain, Whom slumber does not overtake, Whom afflictions do not circulate, Whom Its works do not approach, Whom indications do not show, Whom proofs do not convey, Whom translation does not narrate.

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It is not entangled in any state, no thought contests It, Essence does not condition It, angels do not encompass It, attributes do not bring It into being—rather It is the One Who brings into being every existent, the Creator of every attribute and that which is attributed and knower and known.

Whoever is ordered under an attribute is cast into a sensible state, whoever is housed in a locus is grasped by "where," whoever is enclosed by substance is delimited by "when," whoever is mixed with an affair is undone by speech, whoever has a genus is pursued by "how," and whoever undergoes change, its cessation is alteration.

Every thing subsisting in something is a part of It; every divisible is created; every created thing is altered by Its act. Its act is without direct contact (*mubāshara*), Its imparting of understanding without encounter (*mulāqāt*), Its guidance without indication (*īmāʾ*), Its speech without succession. Its Face is wherever you turn, Its intent wherever you attain, Its path wherever you stand upright; from you It makes you understand and from you It informs you.

It binds every thing to its opposite and severs it by its limit. Intelligences (*fiṭan*) do not unveil It and meaning does not reach It. Whatever is imagined, likening approaches It; whatever is supposed, transcendence (*tanzīh*) separates It.

Everything that has a cause is overtaken by seeking; everything that has a substrate (*mādda*) is delimited; every delimited thing is divinized/engodded (*maʾlūh*); every imagined thing is described. But God—exalted—escapes the grasp of imagination, surpasses limit in measure, transcends conjecture in Its reality, exceeds consideration in Its essence, surpasses analogy in Its magnitude and nullifies likeness by Its transcendence, for everything perceived is other than It and everything seen belongs to other than It.

Every exemplified thing is Its creation. *There is nothing like unto It and It is the Hearing, the Seeing* (**Q. 42:11**)! No "with" opposes It, no "from" accompanies It, no "to" adheres to It, no "upon" rises above It, no "above" reaches It, no "below" cuts It off, no limit confronts It, no "withness" crowds It, no "behind" bounds It, no "before" leads It.

Neither "before" manifested It nor "after" gathered It; neither totality contains It nor part divides It; neither "was" delays It nor "is not" deprives It; neither outwardness unveils It nor hiddenness conceals It.

Description is the garment of that which is lorded over (*marbūb*). Its description is no attribute for It; Its affair has no end; Its being has no term; Its act has no cause. There is no reaching It nor any "there" for other than It. The Names have their meanings and the letters their courses, yet the letters are originated (*mubdaʿa*), breaths are fashioned, intellects are posited, understandings are distilled and instruments are manifest.

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Its Pre-Eternity encompasses time and Its end delimits limit, distinguishing It from Its creation. Its end is Its knowledge—but how can It have an end when end itself is of Its making? It is not distracted by hopes, nor occupied by occupations, nor diminished by blame, nor faulted by defect. It created good and evil, yet neither affects It, for that which raises is itself raised by a state and that which health sustains is undone by sickness.

Opposites do not accompany It, for opposites are created, and It is exalted above that. States are of Its creation and regions are of Its making. There is no admixture for It in Its creation nor mediation in Its act. Whoever describes has likened, whoever negates has nullified, and both are error. Do not tread the path of representation lest you fall into the valleys of confusion. If you qualify, you are swept away; if you liken, you perish; if you deviate, you incur burden and certainty of ruin.

Its description is that It is Hearing without attribute of hearing. None worships It who opposes It, none knows It who denies It, none believes in It who rejects Its Command.

If you say "when," Its being precedes time. If you say "before," the before is after It. If you say "where," Its existence precedes place. If you say "how," Its attribute is veiled from description. If you say "what is It," It has separated from all things, so It is It. And if you say "It is It (*huwa huwa*)," the [letter] ***Hā'*** (ھ) and [the letter] ***Wāw*** (و) are from Its speech, attributes of indication (*istidlāl*) toward It, not attributes that unveil It. And if you say It has a limit, the limit belongs to other than It; or if you say air touches It, air is from Its making.

Thus the meaning of description returns into description, the heart is blinded from understanding, understanding from perception, perception from inference. Dominion persists within dominion. The creature ends at its like. Seeking drives it to its form. Investigation assaults it with incapacity, expression collapses into loss, effort into despair and conveyance into severance. The path is closed and the seeker is turned back.

Its proof is Its signs (*āyāt*), Its existence is Its affirmation, Its knowledge is Its Unicity (*tawḥīd*), Its Unicity is Its transcendence (*tanzīh*). Distant from creation without distance, near without nearness. It has the reality of Lordship (*rubūbīya*) when there was no lorded over (*marbūb*) and the meaning of Divinity (*ulūhīya*) when there was no worshipped. Whatever is imagined is other than It.

It is in things without indwelling and other than things without separation of absence. Its existence is Its proof. No opposite accompanies It and no equal parallels It. It created things in opposites so that singularity belongs to It. It does not pair with anything but pairs the paired, joining death to life and good to evil, for the paired is from Its creation. It has no opposite to contend with it and no equal to rival it; that is among the Proofs of Unity.

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It is not one from whom something withdraws, nor mighty through need, nor divine by being known. Rather, by other than It is It known; by intellect is It known, and It is the one who directs intellect toward It, and It is the most guiding proof to It. Were the knowers to dispense with the guide to knowing It, creation would be equal in its loss; so Its loss is present and Its presence absent, for creation is veiled from It.

It is the First without first, the Last without last, the Outward without outward, the Inward without inward. Through It attributes are described, not by them is It described. Through It knowledges are known, not by them is It known. Through It place is known, not by place is It known. Through It creation came to be, not by creation did It come to be.

Places do not contain It, for if It were in a locus and not another the inhabited would be intimate and the empty estranged, yet intimacy and estrangement are Its creation, so how can what It originated inhere in It or return to It?

Concern does not contest It, occupation does not occupy It, thoughts do not mingle with It, the utmost reach of created eloquence does not reach It. Number does not divide It, creation does not mix with It. Whoever makes Its servants a part of It has disbelieved (cf. **Q.14:34**). Limits do not enclose It nor boundaries cut It off, for limit is for the limited and number for the numbered. Its Essence has no qualification nor Its act compulsion. Its Pre-Eternity encompasses time, the unseen is Its expanse and the dominion Its treasuries.

Whoever divides a part relies on artifice; whoever is enclosed by air has air as his space. It is veiled from intellects as it is from eyes; its veiling blinds the heavens as it blinds the earth. It is not veiled by other than It nor concealed by something else but veiled by Its own nature and hidden by Its power. It is that which every thing sees Its signs yet It is not seen. Eyes do not perceive It nor conjectures confront It. Its measure exceeds conjecture and Its Light dazzles sight, preventing the seeker from seeking, cutting off approach, rendering perception impossible. Greatness subdues intelligence, corporeality overtakes form and beauty repels from disclosure.

Nearness is its honor and distance its abasement. It decreed that the attainment of those endowed with intellect does not exceed a limit. No passage transcends it, no containment encloses it, no governance represents it, no estimation mingles with it. The senses do not reach it, analogy does not attain it, it is not measured by humanity, imagination does not shape it, time does not delimit it, it does not consult.

Its nearness is Power, its distance is Majesty. Its descent toward a thing is its turning toward it, and its coming is its delivering what It wills to it. It discloses (*yatajallā*) yet does not vacate; it appears yet is not encompassed by appearance. Its elevation is without descent, its coming without movement. No direction faces it, for it has no direction, and slumber does

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not take it. It brings into being the absent and annihilates the present. Attributes do not gather to localize it. It is outward in hiddenness and hidden in outwardness.

It is the Outward and the Inward, thereby rendering it impossible for creation to liken it. Every originated thing indicates it and points to its Lordship. The admission of the originated of its originator is proof of theO, and It is other than both. Singular without companion, Pre-Eternal not touched by origination, for the originated confesses its origination and its origination confesses the power that is the attribute of the Originator.

The share of faith is denial of it; belief in it is existence of belief, not existence of direct witnessing. Thus upon submission, when thoughts are agitated by whisperings in the hearts, the foot of unity is firm. Do not incline to likeness which your understanding inclines toward, but rely upon the proof of pure intellect aided by Divine lights, yielding the reality of knowledge.

How, when the speaking scriptures and truthful messengers have come with this? So roam in the gardens of correctness and stand with truthful rational proof upon the Path of Justice and Unity. Then to God is Its pleasure and association is the cause of Its Wrath. It decrees and Its decree proceeds: "*no one repels Its command and It is swift in reckoning*" (**Q. 13:41**).

I thank It for blessings and seek increase from Its giving, for the first worship of God is Its knowledge, the root of Its knowledge is Its Unity, and the system of Its Unity is the negation of delimitation from It, for intellects testify that every limited thing is created and every created thing testifies to a Creator not created.

The one immune from origination is the Pre-Eternal in pre-eternality. So none worships God who describes Its Essence, none unifies It who comprehends It, none attains Its reality who likens It, none affirms It who negates It, none intends It who imagines It.

Every known by itself is made/an artifice (*maṣnūʿ*) and every subsisting in other than It is caused (*maʿlūl*). Through God's act one is guided to It; through intellects Its knowledge is believed; through innate nature Its proof is established. Its creation is a veil between them and It, Its distinction from them is Its separation from their between-ness, its origination of them proves that It has no origination, for every originator is incapable of originating its like.

Thus Its Names are expressions and Its Acts generalizations. Whoever limits It is ignorant of It, whoever encompasses It transgresses It, whoever comprehends It misses It. Whoever says "why" attributes cause to It, whoever says "when" delimits It in time, whoever says "in what" contains It, whoever says "to" terminates It, whoever says "until" bounds It, whoever bounds It divides It, and whoever divides It deviates. God does not change with the change of creation nor is delimited by delimitation.

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were sought for it, deficiency would adhere to it. How can one deserving of Pre-Eternity be subject to origination, or one who does not transcend things originate things?

Motion and rest do not apply to It. How can what It set in motion occur within It, or what it originated return to It? Then its indication would differ and its Pre-Eternity be invalid, the Maker would not be other than the made, and if meanings adhered to It the sign of createdness would arise in it. It would turn from being a *sign* to being *signified*. There is no proof in discourse about It nor answer in questioning It—there is no god but God, the Forbearing, the Generous!

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Arabic Text

# خُطْبَةُ الْيَتِيمَةِ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ عليه السلام

اَلْحَمْدُ للّهِ حَمْدَ مُعْتَرِفٍ بِحَمْدِهِ مِنْ بِحارِ مَجْدِهِ بِلِسانِ الثَّناءِ شَاكِراً وَبِحُسنِ آلائِهِ ذَاكِراً الّذِي خَلَقَ الْمَوْتَ وَالْحَياةَ وَالْخَيْرَ وَالشَّرَّ وَالنَّفْعَ وَالضَّرَّ وَالسُّكُونَ وَالْحَرَكَةَ وَالأَرْواحَ وَالأَجْسامَ وَالذِّكْرَ وَالنِّسْيانَ وَأَلْزَمَ ذلِكَ كُلَّه حالَ الحَدَثِ إذِ الْقِدَمُ لَهُ لأَنَّ الّذِي بِالْحَيَاةِ قِوامُهُ فَالْمَوْتُ يُعْدِمُهُ وَالّذِي بِالْجِسْمِ ظُهُورُهُ فَالْعَرَضُ يَلْزَمُهُ وَالَّذِي بِالأَدَاةِ اجْتِماعُهُ فَقُواهَا تُمْسِكُهُ وَالَّذِي يَجْمَعُهُ وَقْتٌ يُفَرِّقُهُ وَقْتٌ وَالَّذي سَبَقَ الْعَدَمَ وُجُودُهُ فَالْخالِقُ اسْمُهُ جَلَّ جَلالُهُ وَالَّذِي يُقِيمُهُ غَيْرُهُ فَالضَّرُورَةُ تَمُسُّهُ وَالَّذِي يَنْقَسِمُ بالأَعْضاءِ يَكْنُفُهُ شَبَحُهُ وَالَّذِي يَتَشَبَّثُ بِهِ الوَصْفُ فَحَدُّهُ صِفَتُهُ وَالَّذِي لَهُ العَرْضُ فِي الطَّوْلِ مَساحَتُهُ وَالَّذِي يَتَحَلَّى فَمِنَ الْحِلْيةِ نَصِيبُهُ وَالَّذِي الصِّفَةُ تُحَلِّيهِ فَالْعَجْزُ يَصْحَبُهُ وَالَّذِي المِثَالُ يَعْتَوِرُهُ فَالْعَقْلُ يُبْصِرُهُ وَالَّذِي الْوَهْمُ يَظْفَرُ بِهِ فَالتَّصْوِيرُ يَرْقُبُهُ وَالَّذِي يَسْكُنُ جَوّا يَغِيبُ عَنْهُ جَوٌّ وَالَّذِي يَرْتَفِقُ بِشَيءٍ فَبِهِ إلَيْهِ فَاقَةٌ وَالَّذِي لَهُ جِسْمٌ فلَهُ وَزْنٌ وَالَّذِي يَسْكُنُ يَتَحَرَّكُ وَالَّذِي يَتَحَرَّكُ يَسْكُنُ وَالَّذِي يَذْكُرُ بِذِكْرٍ فَلَهُ النِّسْيَانُ وَالَّذِي بِالْحُرُوفِ يَقُولُ فَمُضْطَرٌّ وَالَّذِي بِالْفِكْرِ يَبْدَأُ فَمَشْغُولٌ وَالَّذِي بِالْمُشَاوَرَةِ يُحْدِثُ فَنَاقِصٌ . فَتَبَارَكَ اللّهُ عَنْ كُلِّ مَا ذَكَرْنَاهُ خَلْقُهُ وَلا بَعُدُوا خَلْقَه فَسُبْحَانَ مَنِ

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الْجِهَاتُ لاَ تَضَمَّنُهُ وَالسُّبَاتُ لاَ يَأْخُذُهُ وَالآفَاتُ لا تُدَاوِلُهُ وَمَصْنُوعَاتُهُ لاَ تُحَاوِلُهُ وَالإِشَارَاتُ لا تُرِيهِ وَالأَدِلَّةُ لاَ تُؤَدِّيهِ وَالتَّرْجَمَةُ لاَ تَحْكِيهِ لَمْ يَلْتَبِسْ بِحَالٍ وَلاَ نَازَعَهُ بَالٌ وَلاَ الذَّاتُ ذَيَّتَتْهُ وَلاَ الْمَلاَئِكَةُ مَلَّكَتْهُ وَلاَ الصِّفَاتُ أَوْجَدَتْهُ بَلْ هُوَ مُوجِدُ كُلِّ مَوْجُودٍ وَخَالِقُ كُلِّ صِفَةٍ وَمَوْصُوفٍ وَعَارِفٍ وَمَعْرُوفٍ مَنِ انْتَظَمَ عَلَى صِفَةٍ خَطَرَ بِحَالٍ مَحْسُوسٍ عَلَى بَالٍ وَمَنْ آوَاهُ مَحَلٌّ أَدْرَكَهُ أَيْنٌ وَمَنْ ضَمَّهُ جَوْهَرٌ أَدَّاهُ حَيْنٌ وَمَنْ خَامَرَهُ أَمْرٌ أَزَلَّهُ الْقَوْلُ وَمَنْ كَانَ لَهُ جِنْسٌ طَالَبَهُ الْكَيْفُ وَمَنْ زَالَ فَزَوَالُهُ التَّغْيِير . كُلُّ قَائِمٍ فِي شَيْءٍ فَهُوَ بَعْضُهُ وَكُلُّ مُتَبَعِّضٍ خَلَقَهُ وَكُلُّ خَلْقٍ غَيَّرَهُ فِعْلُهُ مِنْ غَيْرِ مُبَاشَرَةٍ وَتَفْهِيمُهُ مِنْ غَيْرِ مُلاَقَاةٍ وَهِدَايَتُهُ مِنْ غَيْرِ إِيْمَاءٍ وَكَلاَمُهُ مِنْ غَيْرِ اعْتِقَابٍ وَجْهُهُ حَيْثُ تَوَجَّهْتَ وَقَصْدُهُ حَيْثُ أَصَبْتَ وَطَرِيقُهُ حَيْثُ اسْتَقَمْتَ مِنْكَ يُفْهِمُكَ وَعَنْكَ يُعْلِمُكَ إِرْتَبَطَ كُلَّ شَيْءٍ بِضِدِّهِ وَقَطَعَهُ بِحَدِّهِ اَلْفِطَنُ لا تُبْرِزُهُ وَالْمَعْنَى لاَ يَبْلُغُه مَا تُخَيِّلَ فَالتَّشْبِيهُ لَهُ مُقَارِبٌ وَمَا تُوُهِّمَ فَالتَّنْزِيهُ لَهُ مُبَايِنٌ وَكُلُّ مَا كَانَ لَهُ سَبَبٌ ظَفِرَ به الطَّلَبُ وَكُلُّ مَا كَانَ لَهُ مَادَّةٌ مَأْعُوهٌ وَكُلُّ مَأعُوهٍ مألُوهٌ وَكُلُّ مَوْهُومٍ مَوْصُوفٌ وَاللّهُ تَعَالَى فَاتَ الوَهْمَ نَيْلُهُ وَجَازَ الْغَايَةَ قَدْرُهُ وَالظَنَّ حَقِيقَتُهُ وَالاعْتِبَارَ كُنْهُهُ وَالْقِيَاسَ عَظَمَتُهُ وَالتَّشْبِيهَ تَنْزِيهُهُ إِذْ كُلُّ مَشعُورٍ بِهِ غَيْرُهُ وَكُلُّ مَنْظُورٍ لَهُ سِوَاهُ وَكُلُّ مَمْثُولٍ خَلَقَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ . لاَ تُضَادُّهُ مَنْ وَلاَ تُرَافِقُهُ عَنْ وَلاَ تُلاَصِقُهُ إِلَى وَلاَ تَعْلُو عَلَيْهِ عَلَى وَلاَ يَصِلُهُ فَوْقٌ وَلا يَقْطَعُهُ تَحْتٌ وَلاَ يُقَابِلُهُ حَدٌّ وَلاَ يُزَاحِمُهُ عِنْدٌ وَلاَ يَحُدُّهُ خَلْفٌ وَلاَ يَحْدُوهُ أَمَامٌ وَلَمْ يُظْهِرْهُ قَبْلٌ وَلاَ بَعْدٌ وَلَمْ يَجْمَعْهُ كُلٌّ وَلَمْ يُفَرِّقْهُ بَعْضٌ وَلَمْ يُؤَخِّرْهُ كَانَ وَلَمْ يُفْقِدْهُ لَيْسَ وَلَمْ تَكْشِفْهُ عَلاَنِيَةٌ وَلاَ سَتَرَهُ خَفَاءٌ . النَّعْتُ لِبَاسُ مَرْبُوْبٍ غَيْرِهِ وَصْفُهُ لاَ صِفَةَ لَهُ وَشَأْنُهُ لاَ غَايَةَ لَهُ وَكَوْنُهُ لاَ

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أَمَدَ لَهُ وَفِعْلُهُ لاَ عِلَّةَ لَهُ لَيْسَ لَهُ دَرَاكٌ وَلاَ لِغَيْرِهِ هُنَاكٌ لَهُ مِنَ الأَسْمَاءِ مَعْنَاهَا وَمِنَ الْحُرُوفِ مَجْرَاهَا إِذِ الْحُرُوفُ مُبْدَعَةٌ وَالأَنْفَاسُ مَصْنُوعَةٌ وَالْعُقُولُ مَوْضُوعَةٌ وَالأَفْهَامُ مَقْطُورَةٌ وَالآلاَتُ مُبْرَزَةٌ . ضَمِنَ الدَّهْرَ غَايَتُهُ وَالْحَدَّ نَهَايَتُهُ تَفْرِقَةً بَيْنَهُ وَبَيْنَ خَلْقِهِ غَايَتُهُ مَعْرِفَتُهُ وَكَيْفَ تَكُونُ لَهُ غَايَةٌ وَالْغَايَةُ مِنْ صُنْعِهِ وَالصِّفَةُ عَلَى نَفْسِهَا تَدُلُّ وَفِي مِثْلِهَا تَحُلُّ وَلاَ تُلْهِيهِ الآمَالُ وَلاَ تَحُلُّ بِهِ الأَشْغَالُ وَلاَ يُذَمُّ بِذَمِيمٍ وَلاَ يُعَابُ بِمَعِيبٍ خَلَقَ الْخَيْرَ وَالشَّرَّ لَيْسَ يُسْقِطُهُ وَاحِدٌ مِنْهُمَا لأَنَّ الَّذِي يَرْفَعُهُ حَالٌ يُسْقِطُهُ حَالٌ وَالَّذِي مِنَ الْعَافِيَةِ صِحَّتُهُ فَمِنَ السُّقْمِ عِلَّتُهُ . لاَ يُقَارِنُ الأَضْدَادَ الأَضْدَادَ مَبْرُورٌ مِثْلُهَا أَضْدَادٌ مَخْلُوقَةٌ قَدْ تَنَزَّهَ عَنْ ذلِكَ إِذِ الأَحْوَالُ مِنْ خَلْقِهِ وَالأَقْطَارُ مِنْ صُنْعِهِ لَيْسَ لَهُ مِنْ خَلْقِهِ مِزَاجٌ وَلاَ فِي فِعْلِهِ بِهِمْ عِلاَجٌ مَنْ وَصَفَ فَقَدْ شَبَّهَ وَمَنْ لَمْ يَصِفْ فَقَدْ نَفَى وَكِلاَ الأَمْرَيْنِ خَطَأٌ لاَ تَسْلُكْ مِنْهَاجَ التَّمْثِيلِ فَتَقَعَ فِي أَوْدِيَةِ التَّخْلِيطِ إِنْ كَيَّفْتَ سَالَتْ بِكَ السُّيُولُ وَإِنْ شَبَّهْتَ هَلَكْتَ مَعَ الْهَالِكِينَ وَإِنْ عَدَلْتَ عَنِ الطَّرِيقِ حَلَّ بِكَ الْحُوبُ وَأَيْقَنْتَ بِالْعَطَبِ فَوَصْفُهُ أَنَّهُ سَمِيعٌ لاَ صِفَةَ لِسَمْعِهِ لَمْ يَعْبُدْهُ مَنْ خَالَفَهُ وَلاَ عَرَفَهُ مَنْ أَنْكَرَهُ وَلاَ آمَنَ بِهِ مَنْ جَحَدَ أَمْرَهُ . وَإِنْ قُلْتَ «مَتَى» فَقَدْ سَبَقَ الْوَقْتَ كَوْنُهُ وَإِنْ قُلْتَ «قَبْلَ» فَالْقَبْلُ بَعْدَهُ وَإِنْ قُلْتَ «أَيْنَ» فَقَدْ تَقَدَّمَ الْمَكَانَ وُجُودُهُ وَإِنْ قُلْتَ «كَيْفَ» فَقَدِ احْتَجَبَتْ عَنِ الصِّفَةِ صِفَتُهُ وَإِنْ قُلْتَ «مَا هُوَ» فَقَدْ بَايَنَ الأَشْيَاءَ كُلَّهَا فَهُوَ هُوَ وَإِنْ قُلْتَ «هُوَ هُوَ» فَالْهَاءُ وَالْوَاوُ كَلاَمُهُ صِفَةُ اسْتِدْلاَلٍ عَلَيْهِ لاَ صِفَةَ تَكْيِيفٍ لَهُ وَإِنْ قُلْتَ لَهُ حَدٌّ فَالْحَدُّ لِغَيْرِهِ أَوْ قُلْتَ الْهَوَاءُ يَمَسُّهُ فَالْهَوَاءُ مِنْ صُنْعِهِ . رَجَعَ مَعْنَى الْوَصْفِ فِي الْوَصْفِ وَعَمِيَ الْقَلْبُ عَنِ الْفَهْمِ وَالْفَهْمُ عَنِ الإِدْرَاكِ وَالإِدْرَاكُ عَنِ الاسْتِنْبَاطِ ، وَدَوَامُ الْمُلْكِ فِي الْمُلْكِ ، وَانْتَهَى الْمَخْلُوقُ إِلَى مِثْلِهِ

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وَأَلْجَأَهُ الطَّلَبُ إِلَى شَكْلِهِ ، وَهَجَمَ بِهِ الْفَحْصُ عَلَى الْعَجْزِ ، وَالْبَيَانُ عَلَى الْفَقْدِ وَالْجَهْدُ عَلَى الْيَأْسِ ، وَالْبَلاغُ عَلَى الْقَطْعِ . فَالسَّبيلُ مَسْدُودٌ ، وَالطَّالِبُ مَرْدُودٌ . دَلِيلُهُ آيَاتُهُ ، وَوُجُودُهُ إِثْبَاتُهُ ، وَمَعْرِفَتُهُ تَوْحِيدُهُ ، وَتَوْحِيدُهُ تَنْزِيهُهُ مِنْ خَلْقِهِ نَاءٍ لاَ بِمَسَافَةٍ ، قَرِيبٌ لاَ بِمُدَانَاةٍ . لَهُ حَقِيقَةُ الرُّبُوبِيَّةِ إِذْ لاَ مَرْبُوبَ وَمَعْنَى الإِلهِيَّةِ إِذْ لاَ مَأْلُوهَ . صِفَتُهُ أَنَّهُ رَبٌّ وَغَيْرُهُ خَلْقٌ لَهُ تَأْوِيلُ الْبَيْنُونَةِ لاَ بَيْنُونَةَ عُزْلَةٍ ، مَا تُصُوِّرَ بِالأَوْهَامِ فَهُوَ بِخِلاَفِهِ . لَيْسَ بِرَبٍّ مَنِ اطُّرِحَ تَحْتَ التِّلاَعِ ، وَلاَ بِمَعْبُودٍ مَنْ وُجِدَ فِي وِعَاءٍ ، هَوَىً وغَيْر هَوى فَهُوَ فِي الأَشْيَاءِ كَائِنٌ لاَ كَيْنُونَةَ مَحْصُورٍ بِهَا عَلَيْهِ ، وَعَنِ الأَشْيَاءِ بَائِنٌ لاَ بَيْنُونَةَ غَائِبٍ عَنْهَا وُجُودُهُ إِثْبَاتُهُ ، مَا قَارَنَهُ ضِدٌّ ، وَلاَ سَاوَاهُ نِدٌّ ، إِنَّمَا خَلَقَ الأَشْيَاءَ أَضْدَاداً لِتَكُونَ الْفَرْدِيَّةُ لَهُ لاَ يُزَاوِجُهُ شَيءٌ بَلْ هُوَ مُزَاوِجُ الْمُزْدَوَجَاتِ ؛ ازْدَوَجَ الْمَوْتَ بِالْحَيَاةِ ، وَالْخَيْرَ بِالشَّرِّ إِذِ الْمُزْدَوَجُ مِنْ خَلْقِهِ . وَضِدُّهُ غَيْرُ مُمْتَنِعٍ مِنْ قَبُولِ التَّضَادُدِ وَاللّهُ تَعَالَى لاَ ضِدَّ لَهُ فَيُجَادِلَهُ ، وَلاَ نِدَّ لَهُ فَيُعَادِلَهُ ، وَذلِكَ مِنْ دَلاَئِلِ التَّوْحِيدِ . لَيْسَ بِمُمْتَنِعٍ مَنِ امْتَنَعَ مِنْهُ ، وَلاَ بِجَبَّارٍ مَنِ احْتَاجَ إِلَيْهِ ، وَلاَ بِإِلهٍ مَنْ عَرَفَهُ بَلْ بِغَيْرِهِ عُرِفَ ، وَبِالْعَقْلِ عُرِفَ وَهُوَ دَلَّ الْعَقْلَ عَلَيْهِ ، وَهُوَ أَدَلُّ الدَّلِيلِ عَلَيْهِ فَالْمُؤَدِّي بِالْمَعْرِفَةِ إِلَيْهِ لَوْ عَنَى عَنْهُ عَارِفُوهُ لاَسْتَوَى الْخَلْقُ فِي فَقْدِهِ ، فَفَقْدُهُ مَوْجُودٌ وَجُودُهُ مَفْقُودٌ ، إِذِ الْخَلْقُ مِنْهُ فِي حِجَابٍ . فَهُوَ الأَوَّلُ لاَ أَوَّلَ لَهُ ، وَالآخِرُ لاَ آخِرَ لَهُ ، وَالْبَاطِنُ لاَ بَاطِنَ لَهُ بِهِ تُوصَفُ الصِّفَاتُ لاَ بِهَا يُوصَفُ ، وَبِهِ تُعْرَفُ الْمَعَارِفُ لاَ بِهَا يُعْرَفُ وَبِهِ عُرِفَ الْمَكَانُ لاَ بِالْمَكَانِ عُرِفَ ، وَبِهِ كَانَ الْخَلْقُ لاَ بِالْخَلْقِ كَانَ ، الأَمْكِنَةُ لاَ تُكِنُّهُ لأَنَّهُ لَوْ كَانَ فِي مَحَلٍّ دُونَ مَحَلٍّ لآنَسَ الْمَسْكُونُ فِيهِ وَأَوْحَشَ الْخَالِي مِنْهُ عِلَّةُ مَا صَنَعَ صُنْعُهُ وَهُوَ لاَ عِلَّةَ لَهُ ، لَيْسَ لِكَانَ كَوْنهُ كَانَ وَلَكِنَّهُ

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كَوَّنَ الْكَانَ فَكَانَ وَإِنَّمَا كَانَ حُرُوفٌ تَأْتَلِفُ وَتَفْتَرِقُ . لَمْ يَسْبِقْهُ قَبْلٌ ، وَلَمْ يَقْطَعْهُ بَعْدٌ ، تَقَدَّمَ الْحَدَثَ قِدَمُهُ ، وَالْعَدَمَ وُجُودُهُ ، وَالصِّفَةَ ذَاتُهُ وَالْغَايَةَ أَزَلُهُ ، وَفَاتَ الْوَهْمَ نَيْلُهُ ، وَالْقِدَمَ اكْتِنَاهُهُ ، وَالْحُجُبَ احْتِجَابُهُ ، ظَاهِرٌ فِي غَيْبٍ ، غَائِبٌ فِي ظُهُورٍ ، وَلَوْ إِذْ غَابَ حَجَبَتِ الْغَيْبَةُ الْحِجَابَ ، وَلَوْ إِذْ ظَهَرَ وَقَعَ الإِيْمَانُ بِهِ اضْطِرَاراً . لَيْسَ عَنِ الدَّهْرِ قِدَمُهُ ، وَلاَ لِكَوْنِهِ مَوْجُوداً يُقَالُ سَبَقَ وُجُودُهُ عَدَمَهُ ، وَوُجُودُهُ وَاجِبٌ وَسَبِيلُهُ الدَّيْمُومَة ، اَلْوَحْدَةُ لاَ تُوحِشُهُ ، وَالْخَلِيقَةُ لاَ تُؤْنِسُهُ ، فَلَوْ أَوْحَشَتْهُ الْوَحْدَةُ لآنَسَهُ خَلْقَهُ وَلَوْ آنَسَهُ خَلْقَهُ لأَوْحَشَهُ فَقْدُهُمْ ، وَالأُنْسُ وَالْوَحْشَةُ خَلْقُهُ ، فَكَيْفَ يَحِلُّ بِهِ مَا هُوَ أَبْدَأَهُ أَوْ يَعُودُ مَا هُوَ أَنْشَأَهُ اَلْهَمُّ لاَ يُنَازِعُهُ ، وَالشُّغْلُ لاَ يَشْغَلُهُ ، وَالأَفْكَارُ لاَ تُخَالِطُهُ ، وَمُنْتَهَى بَلاغِ الْخَلْقِ لاَ يَبْلُغُهُ العَدَدُ لاَ يُقَاسِمُهُ ، وَخَلْقُهُ لاَ يُمَازِجُهُ . مَنْ جَعَلَ عِبَادَهُ جُزْءَاً مِنْهُ كَفَر «إِنَّ الإِنْسَانَ لَكَفُورٌ مُبِينٌ» الأَطْرَافُ لاَ تَكْتَنِفُهُ ، وَالْحُدُودُ لاَ تَقْطَعُهُ ، إِذِ الْحَدُّ لِلْمَحْدُودِ ، وَالْعَدُّ لِلْمَعْدُودِ لَيْسَ لِذَاتِهِ تَكْيِيفٌ ، وَلاَ لِفِعْلِهِ تَكْلِيفٌ . ضَمِنَ الدَّهْرَ قِدَمُهُ ، وَالْغَيْبَ جَوُّهُ وَالْمَلَكُوتَ خَزَائِنُهُ . وَمَنْ قَسَمَ جُزْءاً فَهُوَ حِيلَتُهُ ، وَمَنْ ضَمَّهُ الْهَوَاءُ فَالْهَوَاءُ فَضَاؤُهُ . وَاحْتَجَبَ عَنِ الْعُقُولِ كَمَا احْتَجَبَ عَنِ الْعُيُونِ وَأَعْمَى أَهْلَ السَّمَاءِ احْتِجَابُهُ كَمَا أَعْمَى أَهْلَ الأَرْضِ ، لَيْسَ بِغَيْرِهِ احْتَجَبَ وَلاَ بِسِوَاهُ اسْتَتَرَ ، لكِنَّهُ مَسْتُورٌ بِفِطْرَتِهِ ، مَحْجُوبٌ بِقُدْرَتِهِ ، فَهُوَ الَّذِي كُلُّ شَيْءٍ يَرَى آيَاتِهِ وَلاَ يُرى ، لاَ تَرَاهُ الْعُيُونُ ، وَلاَ تُقَابِلُهُ الظُّنُونُ ، عَدَا قَدْرُهُ الظَّنيَّةَ ، وَزَهَا نُورُهُ الْعَيْنِيَّةُ ، فَمَنَعَ الطَّالِبَ الطَّلَبَ ، وَحَمَى الْوُرُودَ الاِنْقِطَاعُ ، وَالإِدْرَاكَ الاِمْتِنَاعُ ، وَمَارَسَ الْفِطْنَةَ الْعَظَمَةُ ، وَالْخِلْقَةَ الْجِسْمُ ، وَحَالَ الْجَمَالُ مِنَ الْجَالِ ، وَارْتِدَادُ الطَّلَبِ مِنَ الْمُرْتَادِ . قُرْبُهُ كَرَامَةٌ ، وَبُعْدُهُ إِهَانَةٌ ، قَدَّرَ كَوْنَ

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الْوُصُولِ لِذَوِي الأَلْبَابِ وَالْعُقُولِ ، لاَ يُجَاوِزُهُ اجْتِيَازٌ وَلاَ يَحُوزُهُ احْتِيَاز ، وَلاَ يُمَثِّلُهُ تَدْبِيرٌ ، وَلاَ يُخَالِطُهُ تَقْدِيرٌ ، وَلاَ تَنَالُهُ الْحَوَاسُّ وَلاَ يَبْلُغُهُ الْقِيَاسُ ، وَلاَ يُقَاسُ بالنَّاسِ ، لاَ تُخَيِّلُهُ فِي ، وَلاَ تُوَقِّتُهُ إِذْ ، وَلاَ يُؤَامِرُهُ . قُرْبُهُ قُدْرَةٌ ، وَبُعْدُهُ عَظَمَةٌ ، وَنُزُولُهُ إِلَى الشَّيْءِ إِقْبَالُهُ عَلَيْهِ ، وَإِتْيَانُهُ إِيَّاهُ إِيْصَالُهُ مَا يُرِيدُهُ إِلَيْهِ ، يَتَجَلَّى وَلاَ يَتَخَلَّي ، وَيَبْدُو وَلاَ يَتَجَلَّى ، عُلُوُّهُ مِنْ غَيْرِ نُزُولٍ وَمَجِيئُهُ مِنْ غَيْرِ تَنَقُّلٍ ، لاَ تُوَاجِهُهُ جِهَةٌ إِذْ لاَ جِهَةَ لَهُ ، وَلاَ تَأْخُذُهُ سِنَةٌ ، يُوجِدُ الْمَفْقُودَ ، وَيُفْقِدُ الْمَوْجُودَ ، لاَ تَجْتَمِعُ لِتَحَيُّزِهِ الصِّفَاتُ ، ظَاهِرٌ فِي غَيْبٍ ، غَائِبٌ فِي ظُهُورٍ هُوَ الظَّاهِرُ وَالْبَاطِنُ بِذلِكَ امْتِنَاعاً عَلَى الْخَلْقِ أَنْ يُشَبِّهُوهُ لانْتِفَائِهِ عَنْهُمْ أَنْ يُكَوِّنُوهُ ، حَدَثُ كُلِّ حَادِثٍ دَلِيلٌ عَلَيْهِ ، وَمُشِيرٌ بِالرُّبُوبِيَّةِ إِلَيْهِ فَإِقْرَارُ الْحَادِثِ بِالْمُحْدِثِ دَلِيلٌ عَلَى الْمُحْدِثِ وَهُوَ سُبْحَانَهُ بِخِلاَفِهِمَا . فَرْدٌ لا يَقْبَلُ الْقَرِينَ ، قَدِيمٌ لاَ يَلْحَقُهُ وَصْفُ حَدَثٍ ، إذ الْحَادِثُ مُقِرٌّ بِحَدَثِهِ وَحَدَثُهُ مُقِرٌّ بِالْقُدْرَةِ التي هي صِفَةُ الْمُحْدِثِ . نَصِيبُ الإِيمانِ الإِنْكَارُ مِنْهُ ، الإِيْمَانُ بِهِ مَوْجُودٌ وُجُودَ إِيْمَانٍ لاَ وُجُودَ عِيَانٍ فَعَلَى التَّسْلِيمِ ـ عِنْدَ اعْتِلاَجِ الْخَوَاطِرِ بالْوَسَاوِسِ فِي الْقُلُوبِ ـ ثَبَتَ قَدَمُ التَّوْحِيدِ لاَ تَحْمِلْ عَلَى التَّشْبِيهِ الّذِي يَرْمُقُهُ فَهْمُكَ ، واعْتَمِدْ عَلَى دَلِيلِ نَظَرِ عَقْلٍ صَافٍ أَمَدَّتْهُ الأَنْوَارُ الإِلهِيَّةِ بِلَطَائِفِ فِكْرٍ صَحِيحٍ نَتَجَ لَهُ حَقِيقَةُ الْمَعْرِفَةِ كَيْفَ وَقَدْ وَرَدَتِ الْكُتُبُ النَّاطِقَةُ وَالرُّسُلُ الصَّادِقَةِ بِذلِكَ ، فَارْتَعْ فِي رِيَاضِ الإِصَابَةِ وَالتَّسْدِيدِ ، وَقِفْ بِصِدْقِ الدَّلِيلِ النَّظَرِيِّ عَلَى مِنْهَاجِ الْعَدْلِ وَالتَّوْحِيدِ فِيهِ ، ثَمَّ للّهِ رِضَاهُ ، وَالشِّرْكُ مُوجِبٌ لِسَخَطِهِ ، قَضَى وَمَا قَضَى أَمْضَى لاَ «مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ» أَشْكُرُهُ عَلَى النَّعْمَاءِ ، وَأَسْتَزِيدُهُ مِنَ الْعَطَاءِ ، فَأَوَّلُ عِبَادَةِ اللّهِ سُبْحانَهُ مَعْرِفَتُهُ وَأَصْلُ مَعْرِفَتِهِ تَوْحِيدُهُ ، وَنِظَامُ

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تَوْحِيدِهِ نَفْيُ التَّحْدِيدِ عَنْهُ لِشَهَادَةِ الْعُقُولِ أَنَّ كُلَّ مَحْدُودٍ مَخْلُوقٌ ، وَشَهَادَةِ كُلِّ مَخْلُوقٍ أَنَّ لَهُ خَالِقاً لَيْسَ بِمَخْلُوقٍ . اَلْمُمْتَنِعُ مِنَ الْحَدَثِ هُوَ الْقَدِيمُ فِي الأَزَلِ ، فَلَيْسَ للّهِ عَبَدَ مَنْ نَعَتَ ذَاتَهُ وَلاَ إِيَّاهُ وَحَّدَ مَنِ اكْتَنَهَهُ ، وَلاَ حَقِيقَتَهُ أَصَابَ مَنْ مَثَّلَهُ ، وَلاَ بِهِ صَدَّقَ مَنْ نَهَّاهُ وَلاَ صَمَدَ صَمْدَهُ مَنْ أَشَارَ إِلَيْهِ بِشَيْءٍ مِنَ الْحَوَاسِّ ، وَلاَ إِيَّاهُ عَنَى مَنْ شَبَّهَهُ وَلاَ لَهُ عَرَفَ مَنْ بَعَّضَهُ ، وَلاَ إِيَّاهُ أَرَادَ مَنْ تَوَهَّمَهُ . كُلُّ مَعْرُوفٍ بِنَفْسِهِ مَصْنُوعٌ ، وَكُلُّ قَائِمٍ فِي سِوَاهُ مَعْلُولٌ . بِصُنْعِ اللّهِ يُسْتَدَلُّ عَلَيْهِ ، وَبِالْعُقُولِ يُعْتَقَدُ مَعْرِفَتُهُ ، وَبِالْفِطَرِ تَثْبُتُ حُجَّتُهُ . خَلْقُهُ تَعالى الْخَلْقَ حِجَابٌ بَيْنَهُمْ وَبَيْنَهُ وَمُبَايَنَتُهُ إِيَّاهُمْ مُفَارَقَتُهُ لِبَيْنِيَّتِهِمْ ، وَابْتِدَاؤُهُ لَهُمْ دَلِيلٌ عَلَى أَنْ لاَ ابْتِدَاءَ لَهُ لِعَجْزِ كُلِّ مُبْتَدٍ عَنِ ابْتِدَاءِ مِثْلِهِ . فَأَسْمَاؤُهُ تَعَالَى تَعْبِيرٌ ، وَأَفْعَالُهُ تَعْمِيمٌ ، قَدْ جَهِلَ اللّهَ مَنْ حَدَّهُ ، وَقَدْ تَعَدَّاهُ مَنْ أَشْمَلَهُ وَقَدْ أَخْطَأَهُ مَنِ اكْتَنَهَهُ ، وَمَنْ قَالَ فِيهِ «لِمَ» فَقَدْ عَلَّلَهُ ، وَمَنْ قَالَ فِيهِ «مَتَى» فَقَدْ وَقَّتَهُ ، وَمَنْ قَالَ «فِيمَ» فَقَدْ ضَمَّنَهُ ، وَمَنْ قَالَ «إِلَى» فَقَدْ نَهَّاهُ ، وَمَنْ قَالَ «حَتَّى» فَقَدْ غَيَّاهُ ، وَمَنْ غَيَّاهُ فَقَدْ جَزَّأَهُ ، وَمَنْ جَزَّأَهُ فَقَدْ أَلْحَدَ فِيهِ . لاَ يَتَغَيَّرُ اللّهُ تَعَالَى بِتَغَايُرِ الْمَخْلُوقِ وَلاَ يَتَحَدَّدُ بِتَحَدُّدِ الْمَحْدُودِ . وَاحِدٌ بِلاَ تَأْوِيلِ عَدَدٍ ، ظَاهِرٌ لاَ بِتَأْوِيلِ مُبَاشَرَةٍ ، مُتَجَلٍّ لاَ بِاسْتِهْلاَلِ رُؤْيَةٍ بَاطِنٌ لاَ بِمُزَايِلَةٍ ، مُبَايِنٌ لاَ بِمَسَافَةٍ ، قَرِيبٌ لاَ بِمُدَانَاةٍ ، لَطِيفٌ لاَ بِتَجْسِيمٍ مَوْجُودٌ لاَ عَنْ عَدَمٍ ، فَاعِلٌ لاَ بِاضْطِرَارٍ ، مُقَدِّرٌ لاَ بِفِكْرَةٍ ، مُدَبِّرٌ لاَ بِحَرَكَةٍ مُرِيدٌ لاَ بِعَزِيمَةٍ ، شآءٍ لاَ بِهِمَّةٍ ، سَمِيعٌ لاَ بِآلَةٍ ، بَصِيرٌ لاَ بِأَدَاةٍ . لاَ تَصْحَبُهُ الأَوْقَاتُ ، وَلاَ تَضُمُّهُ الأَمَاكِنُ ، وَلاَ يَأْخُذُهُ السُّبَاتُ ، وَلاَ تَحُدُّهُ الصِّفَاتُ وَلاَ تُفِيدُهُ الأَدَوَاتُ ، وَلاَ تَجْرِي عَلَيْهِ الْحَرَكَاتُوَالسَّكَنَاتُ . سَبَقَ الأَوْقَاتَ كَوْنُهُ ، وَالْعَدَمَ وُجُودُهُ ، وَالاِبْتِدَاءَ أَزَلُهُ . بِخَلْقِهِ

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الأَشْبَاهَ عُلِمَ أَنْ لاَ شِبْهَ لَهُ ، وَبِتَجْهِيرِهِ الْجَوَاهِرَ عُلِمَ أَنْ لاَ جَوْهَرَ لَهُ وَبِمُضَادَّتِهِ لِلأَشْيَاءِ عُلِمَ أَنْ لاَ ضِدَّ لَهُ ، وَبِمُقَارَنَتِهِ بَيْنَ الأَشْيَاءِ عُلِمَ أَنْ لاَ قَرِينَ لَهُ ، ضَادَّ النُّورَ بِالظُّلْمَةِ ، والصِّرَّ بِالْحُرُورِ ، مُؤَلِّفٌ بَيْنَ مُتَعَاقِبَاتِهَا ، مُفَرِّقٌ بَيْنَ مُتَدَانِيَاتِهَا ، بِتَفْرِيقِهَا دُلَّ عَلَى مُفَرِّقِهَا ، وَبِتَأْلِيفِهَا عَلَى مُؤَلِّفِهَا ، قَالَ اللّهُ فِي مُحْكَمِ كِتَابِهِ « وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ » فَرَّقَ بَيْنَ قَبْلَ وَبَعْدَ لِيُعْلَمَ أَنْ لاَ قَبْلَ لَهُ وَلاَ بَعْدَ . شَاهِدَةٌ بِغَرَائِزِهَا أَنْ لاَ غَرِيزَةَ لِمُغَرِّزِهَا ، دَالَّةٌ بِتَفَاوُتِهَا أَنْ لاَ تَفَاوُتَ لِمُفَوِّتِهَا مُخْبِرَةٌ بِتَوْقِيتِهَا أَنْ لاَ وَقْتَ لِمُوَقِّتِهَا حَجَبَ بَعْضَهَا عَنْ بَعْضٍ لِيُعْلَمَ أَنْ لاَ حِجَابَ بَيْنَهَا وَبَيْنَهُ . لَهُ مَعْنَى الرُّبُوبِيَّةِ إِذْ لاَ مَرْبُوبَ ، وَحَقِيقَةُ الإِلهِيَّةِ إِذْ لاَ مَأْلُوهَ وَمَعْنَى الْعَالِمِ إِذْ لاَ مَعْلُومَ ، وَمَعْنَى الْخَالِقِ إِذْ لاَ مَخْلُوقَ ، وَتَأْوِيلُ السَّمْعِ وَلاَ مَسْمُوعَ . لَيْسَ مُنْذُ خَلَقَ اسْتَحَقَّ مَعْنَى الْخَالِقِ ، وَلاَ مِنْ حَيْثُ أَحْدَثَ اسْتَفَادَ مَعْنَى الْمُحْدِثِ . لاَ يُنْئِيهِ مُنْذُ ، وَلاَ يُدْنِيهِ قَدْ ، وَلاَ تَحْجُبُهُ لَعَلَّ ، وَلاَ تُوَقِّتُهُ مَتَى ، وَلاَ تَشْتَمِلُهُ حِينَ وَلاَ تُقَارِنُهُ مَعَ . إِنَّمَا تَحُدُّ الأَدَوَاتُ أَنْفُسَهَا ، وَتُشِيرُ الآلاَتُ إِلَى نَظَائِرِهَا الأَشْبَاهُ تُوجَدُ مَعَالِمُهَا ، مَنَعَهَا الْقِدَمُ وَحَمَتْهَا الأَزَلِيَّةُ عَنْ تَوَهُّمِ حَقِيقَةِ الرُّبُوبِيَّةِ فَلَوْلاَ أَنَّ الْكَلِمَةَ افْتَرَقَتْ فَدَلَّتْ عَلَى مُفَرِّقِهَا ، وَتَبَايَنَتْ فَأَعْزَبَتْ عَنْ مُبَايِنِهَا لَمَا تَجَلَّى صَانِعُهَا لِلْعُقُولِ ، وَبِهَا احْتَجَبَ عَنِ الرُّؤْيَةِ ، وَإِلَيْهَا يَحَارُ تَحَاكُمُ الأَوْهَامِ وَبِهَا ارْتَبَطَ الدَّلِيلُ بِالْمَفْعُولِ . لاَ إِيمَانَ إِلاّ بِتَصْدِيقٍ ، وَلاَ تَصْدِيقَ إِلاّ بِإِقْرَارٍ ، وَلاَ دِينَ وَإِيمَانَ وَإِقْرَارَ إِلاَّ بَعْدَ مَعْرِفَةٍ ، وَلاَ مَعْرِفَةَ إِلاّ بَعْدَ إِخْلاَصٍ ، وَلاَ إِخْلاَصَ مَعَ تَشْبِيهٍ وَلاَ نَفْيَ مَعَ إِثْبَاتِ الصِّفَاتِ الشَّبَهِيَّةِ ، كُلُّ مَا فِي الْعَالَمِ مِنْ أَثَرٍ غَيْرُ مَوْجُودٍ فِي صَانِعِهِ وَكُلُّ مَا أَمْكَنَ فِيهِ مُسْتَحِيلٌ فِي خَالِقِهِ ، لَوْ حُدَّ لَهُ وَرَاءٌ لَحُدَّ لَهُ أَمَامٌ وَلَوِ الْتُمِسَ لَهُ التَّمَامُ لَلَزِمَهُ

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النُّقْصَانُ ، وَكَيْفَ يَسْتَحِقُّ الأَزَلَ مَنْ لا يَمْتَنِعُ مِنَ الْحَدَثِ أَمْ كَيْفَ يُنْشِئُ الأَشْيَاءَ مَنْ لا يَمْتَنِعُ مِنَ الأَشْيَاء لاَ تَجْرِي عَلَيْهِ الْحَرَكَةُ وَالسُّكُونُ ، وَكَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ أَوْ يَعُودُ فِيهِ مَا هُوَ ابْتَدَاهُ ، إِذاً لَتَفَاوَتَتْ دَلاَلَتُهُ ، وَلاَمْتَنَعَ مِنَ الأَزَلِ مَعْنَاهُ وَلَمَا كَانَ الْبَارِئُ غَيْرُ الْمَبْرُوءِ ، وَلَوْ تَعَلَّقَتْ بِهِ الْمَعَانِي لَقَامَتْ فِيهِ آيَةُ الْمَصْنُوعِ ، وَلَتَحَوَّلَ عَنْ كَوْنِهِ دَالاًّ إِلَى كَوْنِهِ مَدْلُوْلاً عَلَيْهِ ، لَيْسَ فِي مَجَالِ الْقَوْلِ عَنْهُ حُجَّةٌ وَلاَ فِي الْمَسْأَلَةِ عَنْهُ جَوَابٌ لاَ إِلهَ إِلاّ اللّهُ الْحَلِيمُ الْكَرِيمُ.

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